



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. X.

STATE OF THE JEWS.

(Concluded from page 148.)

Of the favourable disposition manifested by many of the Jews in Silesia, your Committee had occasion to speak in their last Report. They have since received the most gratifying confirmation of this fact, from Mr. Smith, the Society's Missionary at Leipsig, who visited several parts of Silesia during the last summer. He writes from Breslau—

One part of the town and that not a little one, is inhabited by Jews almost exclusively; to whom, as soon as I found a convenient opportunity, I made my object known. From that time to the present moment they have been coming to me for books, &c. from morning to evening, and some of them have repeated their visits a great many times; and, on the whole, I have never seen in any town such a favourable disposition among the Jews to Christianity.

The first who came to me was a respectable venerable-looking man, who interested me much; and with whom I had a long conversation on the present state of Judaism, the Jews in the town, and Christianity. He lamented, with tears, and apparently with all his soul, the fallen state of the Jewish Church; and said that it was easy to perceive that the Service, as it was now conducted in their temples, could not be pleasing to God. I asked him if he really believed that the Messiah promised to his Nation had already appeared: he replied, "If he has not, he never will." "Do you really believe Christianity to be true?" Yes, with all my soul; and if you would stay among us here for some time, till you could know us more intimately, you would find that more than half of the Jews in the town believe it also."

A great number have been with me, who I have good reason to conclude mean quite as faithfully as the old man.

In a letter written a few days later than the preceding, Mr. Smith says—

To-day, from early in the morning till late in the evening, I have had Jews constantly calling for books and explanations of some passages.—Two Students of Medicine at the University called, and requested to see our books. One of them said that he had read a little in them, which had very much pleased him: and that he had studied the Talmud till he was 18 years of age; but, finding that it led to nothing, he had declined it, and was seeking something better: never did I see more real joy pictured in any one's countenance than in his, while he related the change which had taken place in his mind since he became acquainted with Christianity.

And again, three days after—

To day and yesterday, crowded with Jews the whole of the day, requesting books on the subject of Christianity.

A circumstance peculiarly interesting in Mr. Smith's communications is the anxiety for instruction shewn by the Jewish Youth at Breslau. Many of the Students at the University, and the Boys belonging to the Gymnasium or Free School, had applied to him for books and information: he says of the Boys—

I have rarely seen Boys of their age so thoughtful on the subject of religion, among those born of Christian Parents.

Deeply impressed with these encouraging symptoms in the rising generation, Mr. Smith affectionately pleads in their behalf with your Committee. He says—

If you had some good thing to circulate among the Jewish Youth, it would be excellent. Several young Jews have declared to me their intention to be baptized, some of whom are not more than 14 or 15 years of age, who appeared to me *Israelites indeed in whom is no guile*. Let me entreat you not to forget the Jewish Youth: most certainly your labour will not be in vain among them. Remember them in your prayers, and God will most assuredly bless the means.

Nor were Mr. Smith's exertions and encouragements confined to the capital of Silesia: he visited also several of the provincial towns; and, in the course of his tour, met with many opportunities of imparting Christian Instruction, distributing Tracts, &c. which were, he says, most thankfully received. Here also, as in Breslau, the younger Jews seem chiefly to have invited and engaged his attention. One incident furnishes a striking comment on that passage in the Proverbs, *A man's heart deviseth his way, but the Lord directeth his steps*:—

I left Grabaw, intending to reach Kaliseh the same day. Having arrived within about seven English miles of the town, I was sent back to have my passport examined and signed by the magistrate in Ostrawo. Not a little disappointed, I returned, but thought on the way that it might be overruled for good. On my arrival here (*Ostrawo*), the chief magistrate was absent, so that I was obliged to wait his return.

Having taken some refreshment at the inn, a young Jew passed my window; with whom I soon after had some conversation, and gave him a Tract: and in a few minutes he returned, saying, that some one had taken it from him, and requested to have another. About two hours after, my room was full of Jews; and about 100 were before

the house, who were not a little clamorous to be admitted, so that I began to be apprehensive of giving offence to the Police. I therefore cleared my room, locked the door, and went out; thinking that they would disperse, when they saw I was not there. On my return, the crowd was immense. I would not go in, but passed the door, and remained out till about nine in the evening. When I returned, all was quiet. This was the Jewish Sabbath. My landlord told me that he had never seen the like before: and that he had sent them away, and desired them to come the next day. I told him to tell them, that if they came any more in such crowds, I could not see them. The next day, however, it was the same from morning till late in the evening: and so it continued as long as I stayed, until I was quite worn out, and ill. I had but a few Hebrew New-Testaments, so that I was obliged to take off the binding and divide them: hundreds got nothing. I promised them to come again, or send them something; which did not quite satisfy them. Several Jewish Schoolmasters came; one of whom told me, that if I would let him have some little useful works, from time to time, that he would introduce them into his School. The Christians in the town were favourable to the object, and spoke of it in the highest terms.

From *Great Glogau* also Mr. S. writes—

In this town they were equally pressing for books: my room was crowded to excess. Many of the Jews here appear to be Christians at heart, and only wait for one another.

Poland.

The Polish Jews continue to engage a principal share of the attention of your Society, and of those connected with it abroad.

Mr. Handes, a Missionary sent out by the Berlin Society, but supplied with books by your Committee, spent some time in the course of last summer at *Posen*. The Jews visited him daily in crowds; applying for books, or for religious instruction. Several young persons, in particular, manifested an anxious desire to embrace Christianity; and, among the rest, a Young Jewess, in whose case, as described by Mr. Handes, there is something peculiarly affecting.

In earlier life, she had entertained a wish to become a Christian; but, having subsequently fallen into sin she had given up the idea. On the arrival, however, of Mr. Handes in *Posen*, she applied to him for instruction in Christianity; and he thus describes what took place in her second visit:—

When she called again, I read to her some Hymns on repentance. These made such an impression on her, that she immediately exclaimed, "Here I find my whole earlier life depicted. I am painfully grieved, and wish to be led into a better way." She was scarcely able to utter these words for sobs and tears. When, therefore, I found her thus contrite, I set forth to her the atonement through Christ. But it was awfully striking to observe the sudden coldness with which she was seized. When she heard the name of Jesus mentioned, she shewed marks of bitter hostility: when I asked her the reason of it, she confessed that whenever she heard the name uttered, all the horrid curses and execrations occurred to her mind, which she herself had formerly uttered, and which she heard used by the Jews every day, and some-

times by her mother; and thus, it seemed, every spark of love which had been kindled in her soul was quenched.

Mr. Handes' remark on this part of the narrative is just and striking:—

How lamentable is the case of the poor Jews: who have not only to fight against that enmity to Christ, which by nature dwells in every human heart; but have also to overcome that bitter hostility toward Him, which is influenced and cherished by their education! She frequently, however, repeated her visits: confessed, with great emotion, her sinfulness; and expressed a great anxiety to become a truly penitent believer in the Lord Jesus.

During his stay in *Posen*, Mr. Handes had the satisfaction of learning that several Jews met on a stated day, for the purpose of reading the New Testament; and that, in the Public School for the education of Christian Boys, free places had been appointed for Jewish Children, 14 of whom attended, and appeared desirous of Christian Instruction.

Mr. Handes visited, likewise, other towns in Prussian Poland; in one of which, named, *Inowraklaw*, he had unusually numerous visits from Jews, some of whom were teachers—was even permitted to deliver an Address in the Synagogue, which, though interrupted by the contentions of the two adverse parties, (for, at this day, also, *the one part are Pharisees, and the other Sadducees*) was afterwards found to have been not without good effect—and received from two Jews, who visited him daily, a promise of hearty co-operation in promoting Christianity among their brethren.

At *Croloszyn*, also, a town on the frontier of Silesia, he met with considerable encouragement. On various occasions, his apartments were crowded with Jews, Jewesses, and Children: with the children, especially, he was much pleased; and had some exceedingly interesting conversation with them.

Mr. Riechardt writes from Warsaw, Dec. 9, 1824—

As for our missionary labors among the Jews in Poland, we have to praise God for his condescending to smile in mercy on our feeble efforts to promote the glory of his name among his ancient people: and although we do not see great numbers of Jews flock to the hearing of the sound of the Gospel, and many of them indeed are still very prejudiced, yet we have the pleasure of finding, that many perceive the gross errors with which the religion of their Rabbies abounds; and that many inquire, seriously what the truth is; and thus come progressively nearer to Christianity, while they are seeking for truth, and are much concerned for their spiritual welfare. Neither can the missionaries feel disappointed in not seeing fruit of their labors: as, in the course of this year, seven Jews have been baptized by their means; and one very amiable young man, to whom I gave instruction ever since my coming to Warsaw, will be admitted, if it please God, to baptism, on Sunday next.

Conversion of two young Rabbies.

It was for these two converts that the King of Prussia, as stated before, became Sponsor when they were baptized. We extract the following account of these young men from the Sixteenth Report:—

Among the baptisms which have taken place at Berlin, two have attracted very particular attention; and exhibit, in a striking light, the great importance of the Society in that capital, as a point of concourse to inquiring Jews from various parts of the continent. The following account of the facts alluded to was transmitted to your Committee by a valuable correspondent, who was at Berlin at the time of their occurrence.

Notwithstanding that five Missionaries had labored at Berditchef, a town of Russian Poland, no fruits of their labors appeared, and they were wholly discouraged. All left the place. At that instant, two young Jews, breeding up to Rabbinism, and, as usual, advantageously married, who had had intercourse with some of the Missionaries, abandoned every thing for the cross of their Messiah. Being advised by Mr. Moritz to go to Berlin, (become a place of Christian refuge for Israelites since the formation of the Society there,) they repaired thither; but, on account of their deviations from the straight line of road, which they found it necessary or deemed it expedient to make to effect their purpose, by a journey through Memel of 1300 miles, reached Berlin early in the last autumn. They obtained there religious instruction—distinguished themselves greatly by their piety, humility, modesty, and industry—and were publicly baptized there early in the spring. The testimonies in favour of their sincerity, from all those who had any intercourse with them, were strong and unanimous; and the evidence of facts entirely corroborates it. They sacrificed wives, children, fortune, home, family, reputation, and esteem and love of friends; beginning their new and uncertain career by such a journey, as alone were enough to terrify men bred up so helpless and ignorant of worldly things as the Rabbies are: for these young men, for instance, had not even been allowed to learn the language of the land of their birth and residence, being still wholly ignorant of the Polish speech. They are learning the trade of book-binders; and it is proposed to set them up as bookbinders and stationers, and possibly as teachers of the German language, (of which they had already some knowledge, through the Jewish vernacular jargon in their native town,) to which they willingly assent.

The manner in which these two Israelites were led, by the Providence of God, out of the darkness in which they were educated, into the light of the Gospel, is too striking to be wholly omitted.

One of them, a Rabbi, was bred up from his childhood in the study of the Talmud: yet, from hearing his grandfather pray for the speedy advent of the Messiah, he was led himself to pray fervently, though ignorantly, for that event. In vain his father and grandfather sought to confine him to the study of the Talmud—"that horrible chain of darkness," as he himself calls it, "by which Satan holds fettered millions of the descendants of Abraham." Roused by a raging epidemical disease to overwhelming alarm at the thoughts of Death and a Day of Judgment, he went from place to place, in vain seeking rest to his afflicted conscience.—Yielding to the solicitations of his aged relatives, who were both revered as learned Rabbies and eminent Saints, he consulted the Talmud again and again; but to no purpose. "The Spirit of God," he says, "did not suffer me to indulge in a false rest of mind, in order that I might be led to

the true and lasting rest in Christ Jesus." His attention was first directed to Christianity, by hearing a child, in a Christian School, repeating from his Catechism the Ten Commandments, and pronouncing the name of *JEHOVAH*: surprised at this, and thinking, as he expresses it, "that the Christians also might worship Jehovah without being subject to so severe acts of penitence as the Jews," he obtained the sight of a Russian Catechism, which he put away as soon as read. In this state of mind, he received, very unexpectedly, from a most intimate friend at Berditchef, a parcel, containing a Hebrew New-Testament—several Tracts—and a Letter, informing him of the arrival of two German Missionaries, who distributed small books, and proved, from passages of the Holy Scriptures, that the Messiah had already appeared, and that Jesus, whom the Gentiles worship, was He. "I scarcely had perused these lines," says he, "but I eagerly fell upon the New-Testament, read it in connection with the Tracts, and compared the passages of the Old-Testament there quoted; which, indeed, could only be done in secret and before day-break, to prevent my being seen by my Rabbi. How great was my astonishment," he adds, "when I found the passages of the Old-Testament quoted, so completely fulfilled in the New!" After much study and serious deliberation, he at length determined to set out for Berlin; there to get more thoroughly acquainted with Christianity and to be baptized.

He was accompanied, in this long and arduous journey, by the friend through whom he had received the books from Berditchef; who, himself, had been brought up as a Rabbi, and whose history is little less remarkable than that of which the outline has just been given. In the course of his Rabbinical education, his mind had been much tortured by doubts; arising, in part, from some palpable contradictions which he had discovered in the Talmud. After a series of most painful mental conflicts, from which he in vain sought relief in penances, prayers, and almsgivings, he heard of the arrival of the two Missionaries, before referred to, in Berditchef, his native place; and, through the Divine influence accompanying their discourses in public and their conversations in private, his study of the New-Testament and of the Tracts which they put into his hand, and, still more, the powerful conviction wrought upon his mind by their devout, humble, winning deportment, he was led, by degrees, to the resolution of embracing Christianity.

Professor Tholuck, speaking of these two interesting converts, some months after their baptism, says—

Our two Jews, from Berditchef, thrive to our satisfaction. They make rapid progress in learning. We have scarcely ever witnessed such eagerness to acquire knowledge. Their inner man also grows in the grace of the Lord. The Jews, with whom they converse, they endeavour to bring to Christ. With several of them they have had very impressive conversation, and two of them they have brought very near the light of truth. Even the more obstinate Jews do justice to these two young men, and declare them to be genuine Christians.

It must not be omitted, that the father of one of these two Israelites came to Berlin, with a view, if possible, of reclaiming his son. A most affect-

ing interview took place between them, in the presence of some mutual friends; and the aged parent was so won by the meekness and affection of his son on this and subsequent occasions, and by the kindness which he experienced from Christians during his stay in Berlin, that he became, in a great measure, reconciled to his son's apostacy, and went away with an impression decidedly favourable to Christianity.

LONDON SUNDAY SCHOOL UNION.

The Annual Meeting of the London Sunday School Union, was held on the 10th of May. The Report for the past year, presents a view of the progress of Sabbath Schools, throughout the world, which is truly animating. We have only room to glance at the extended operations of this sublime system of benevolence, which will shortly spread over and "cover the earth as the waters cover the sea," and renovate the world.

In the Report, our attention is first called to the progress of religious education in Foreign Countries:—

France.—Numerous are the obstacles which prevail in the promotion of education and religious instruction. Even among the Protestants much ignorance exists, and that religious spirit is, in many places, wanting, which would excite gratuitous Teachers to consecrate their efforts to this labour of love. The Committee have voted £14. 10s. 2d. to assist the Sunday School at Calmont, near Toulouse, which contains 160 children.--- They have also received information of the establishment of several Sunday Schools in the south of France. Many children now preach to their parents, the Bible in their hands, and say to their fathers and mothers 'come with us to the House of God, in order to hear the blessed gospel of our good Saviour, who died for us poor miserable sinners.' O let this language redouble our zeal for Sunday Schools. Pray for these quarters which have been so long destitute of any religious means of instruction. May they now profit by them, and may the lord bless them to their hearts." A hymn book for Sunday Schools, and a translation of the Abridged Bible Catechism are now about to be published in French.

Germany.—The English Sunday School at Hamburgh contains about 30 children. A German Sunday School was commenced in Hamburgh on the ninth of January last. Between 40 and 50 friends and subscribers attended at the opening. A spirit of persecution arose against this Sunday School, but it has prospered, and contains 119 scholars, who are taught every Sabbath by 20 gratuitous and pious teachers. A letter has been recently received which contains the following pointed enquiry: "If Sunday Schools can be established in other parts of Germany, can the Sunday School Union give them any support?"

Gibraltar.—The Sunday School here contains 103 children, and 12 teachers.

Mediterranean.—The Sunday School established at Malta contains both Greek and English children, who have committed to memory about 40,000 verses of Scripture and hymns. The Greek scholars have learned Watts' Catechism which has been translated into their language; some of them have returned to Greece, and it is hoped that they have carried with them such religious knowledge as will prove an abundant blessing to

them and their country. At Corfu, Mrs. Lownes has established a Sabbath School that contains about 25 children.

India.—The hopes of the Christian Missionaries are founded chiefly on the numerous schools which are gradually training many thousands of the young in knowledge and religion. The following are some of the principal school establishments: the Calcutta School Society, 76 Schools, 2,800 boys; Chinsurah, 23 government Schools, 2,700 boys; Bombay, 26 schools, 2,200 boys; Ceylon, 51 schools, 1,333 scholars; Tranquebar, 1750 scholars. In addition to the Sunday Schools formerly reported at Calcutta, Bangalore, and Vepery, similar institutions have been established at Bombay, with 253 scholars, and at Vizagapatam with 250 scholars. A considerable increase has been made to the number of female schools in India, and they are now become too numerous to recapitulate; a Ladies Society has been formed to promote native female education, from which much good is likely to arise. Schools are establishing also for the higher classes of society, and for imparting a superior description of instruction. Many young persons are also training up to be the instructors of others, and some of them will probably prove the best teachers and missionaries to their own countrymen.

Ceylon.—Amongst the 10,000 children who are taught in the schools by different missionary Societies, many instances of good have arisen. The American missionaries report that after earnestly seeking the outpouring of the Holy Spirit's influences, they rejoice that a revival has taken place, and 30 persons, chiefly the elder scholars of both sexes, profess themselves concerned to live a Christian life to the glory of God. The Rev. B. Clough, a Wesleyan Missionary, says, "during the last ten years, if I may judge from the progress made in the Wesleyan schools; from 10 to 15,000 children have been taught to read the Scriptures."

New South Wales.—In Sydney a depository is opened for Sunday School books. About 100 boys and girls attended a Sunday School under the Rev. Richard Hill. The Wesleyan Sunday Schools are producing very encouraging effects. The School at Botany Bay has lately been revived. In the Paramatta Sunday School the children have made great proficiency in useful and religious knowledge. Also a Sunday School has been formed at Castlereagh, and Portland Head. The Wesleyan Sunday Schls contain 217 scholars.

Van Dieman's Land.—A Wesleyan Sunday School Union has been established, to which the Committee have sent a supply of books. The following is an extract of a letter from the Secretary: "In a Community so peculiarly characterized by habits of irreligion, and of vice, as that of Van Dieman's Land, Sunday Schools are of transcendent importance. Over the far greater part of our adult population, we mourn almost as those without hope: but the rising generation excites our liveliest hopes. Our Union consists at present of three schools; one in Hobart's town, one at Kangaroo Point, and an adult school at the Penitentiary. The number of scholars is 79.

South Seas.—In the Georgian and Society Islands there are 2,500 adults, and 2,300 children receiving school instruction from the London Missionary Society.

West Africa.—During the past year the numerous schools of the Church Missionary Society have continued to diffuse their benefits among the liberated Africans. The Wesleyan mission has a School at Bathurst, and the Society of Friends a "First-Day" School at Birkow.

South Africa.—The Sabbath School at the Rev. Dr. Philip's has an average attendance of 70 children, who are taught by 12 teachers. At Stellenbosch, a Sunday School has been established for the benefit of the slaves. At Pacaltsdorp the school contains from 50 to 60 boys. Respecting the Sabbath School at Bethelsdorp, Dr. Philip writes: "The people meet at eight o'clock in the morning, and in the afternoon. The school exhibits a pleasing spectacle. Here all is activity; the wives of the missionaries, and the daughters of others belonging to the Institution, with the Messrs. Kemp, the merchants, are all engaged; and it is a delightful sight to see all ages, from childhood to grey hairs, under such superintendence, conning over their lessons, from the A B C to the most advanced classes, reading the most difficult parts of the Sacred Scriptures without the aid of spelling. There is scarcely any thing at Bethelsdorp I take more pleasure in than in this School. Here we see all the energies of the Institution, all the talents of the station, in full exercise; and it is truly affecting to see children of seven and ten years of age, (which is frequently the case,) acting as monitors to classes of aged people, from 40 to 70 years of age. It is a pleasing sight to see a whole village assemble to learn to read."

The *Albany* Sunday School Union contains 300 children, of whom 130 are Hottentots and Slaves.

African Islands.—Mr. Le Brun's Sunday School at the Mauritius or Isle of France is generally attended by from 60 to 70 boys and girls, who have made great progress in their Bible and Catechism and in learning the Psalms. The progress of education in Madagascar, in the schools of the London Missionary Society, is very pleasing. The children under tuition are about 1,200. The King takes a lively interest in the Schools.

America—United States.—Your Committee are happy to report the establishment of a National Institution entitled the American Sunday School Union. This Society has established a Monthly Meeting for united prayer which is attended by several hundred Teachers and friends of Sunday Schools. There are many other Societies, and Sunday Schools are become general through the United States.

British America in Canada.—Sunday Schools are so highly esteemed that the Legislature of Upper Canada appropriated last year £150 to promote these Institutions generally, without any distinction of name or party.

In Halifax, in Pictou, and in the interior there are several Sunday Schools.

Prince Edward Island.—Sunday Schools have been established in various parts of the Island and are rapidly increasing.

Newfoundland.—The Sunday Schools in various scattered situations continue to diffuse their benefits, and contain upwards of 1000 Scholars.

West Indies.—The Sunday Schools generally speaking continue to prosper; part of them are only catechetical Schools, but in others the children are taught also to read. In Antigua, Sun-

day Schools have prospered greatly, the Church Missionary Schools contain 1836 children and 133 adults; the Wesleyan about 1200 Scholars; and the Moravian a considerable number.

In Grenada, there are 303 Scholars; the following is an extract from a letter received by the Committee. "It is seldom a child in Grenada is heard to swear, they are growing up in moral habits, and a few appear to have a serious concern for salvation; these are met weekly by two pious teachers, and may hereafter become members of a Christian Society." A letter from St. Martin, mentions a pleasing fact: "A juvenile Association has been formed in the School, to assist those children whose parents cannot clothe their children, so as to send them to school." The following is an extract of a letter from St. Vincent's. "It was not till lately that the children of slaves were allowed to attend the Sunday School—to confer on them religious instruction will be conferring on them the greatest earthly good, and will be preparing them for heavenly and eternal blessings. Out of 500 scholars 300 are slaves." Many other pleasing extracts might be made from the Reports of other Islands.

South America—Throughout this immense region general education is rapidly spreading. One Sunday School has been established at Buenos Ayres, and our prayer is, that this little one may become a thousand.

To nearly all the afore mentioned Schools and Unions, Grants have been made by the London Union amounting in Money and Books during the past year to £257 15s. 11d.

The total amount of the Books gratuitously issued by the Society, in the past year, is, 24,596 Spelling Books and Lessons, 13,783 Catechisms, 2,160 Hymn Books, and 4097 reward and other books, forming a total of 49,641 publications.

Ireland.—From the Fifteenth Report of the Sunday School Society for Ireland, it appears that the total number of Schools now in connexion with it, is 1702, which are attended by 12,837 gratuitous Teachers, and 150,831 Scholars; besides which, there are 70 Sunday Schools, the Conductors of which having funds sufficient to defray their own expences, are only indebted to the Society for permission to purchase books at reduced prices.

The London Hibernian Society's Sunday Schools are now 265, and contain 20,661 Scholars, being an increase of 27 Schools, and 3,516 Scholars in the past year.

The following is a summary of the returns the Committee have received:

	Schools	Scholars	Teachers
Four London Auxiliaries	392	5,417	58,644
Country Unions, &c. including Wales	1,080	54,030	536,591
Sab. School Un. for Scotland	1,292	3,000	71,300
Total reported in Gr. Britain	5,764	62,447	666,535
In addition to the above may be mentioned, although not in connexion with the Sunday School Union:			
The Sund. Sch. Soc. for Ire.	1,702	12,837	150,831
The Hiber. Soc's S. S.	265		20,661
The total Amount of the above in Gr. Brit. & Ire. is	7,731	75,284	838,027

ADDRESSES.

Extracts from addresses delivered at the meeting of the Sunday School Union in London.

The Meeting joined in singing,

"From all that dwell below the skies," &c.

The Report was then read.

The *Rev. J. Bennet, of Rotherham*, could say with unfeigned satisfaction, "Good Morning," when he beheld so goodly a host risen with the lark to sing as they soar to the skies. Buonaparte once formed a corps entirely of officers; and it must have required a man of imperial sway to command such a body; thus he felt, while he was called upon to give any thing like the word of command to those who were accustomed to command others. Multitudes of the rising generation would be influenced by the tone given to the present meeting, and he could not help, under the feeling of this solemn circumstance, entreating that the Divine Spirit may hover over this meeting, and that the emotion here received, like a circle in the water, may spread itself around the world, and the undulation be felt on the other side of the globe. Knowledge was spreading, and it was of the last importance that it should be connected with Christian principles; Satan would attempt to associate with it pride and scepticism; let it be your determination to give it a holy direction towards the Bible. He adverted to the closing sentence of the Report, and enforced the importance of special meetings to implore the Holy Spirit's influence. When God shall bless the world by the outpouring of the Holy Spirit, the young would be among the first to receive these influences. It was very possible that there might be much external show in Sabbath Schools, when there was little internal prosperity: the lovely blush might be a hectic hue, the fine white might be a dead white. Instruction might be communicated in an official formal manner, and tend to generate conceit, rather than heavenly wisdom. On the other hand, there might be a less showy aspect of things, but the teachers may be more earnest in secret prayer at home; early on the Sabbath morn they may entreat God to give them the art of winning souls, and may go to their schools breathing the spirit of prayer. The benefit would extend to their youthful classes when they beheld their teachers' faces, like that of Moses, shining with beams of glory, and they would say as a little girl once did: "Sister, I wish you had been at the Sunday School to hear our teacher pray for us, he did so pray for us that he made me cry."

The *Rev. Sereno E. Dwight, from Boston*, rejoiced that he came from a country which endeavoured to imitate this in its works of faith and labours of love; a country where Sunday Schools have long been known, and have extensively flourished. He lived in a State in which this subject excited the deepest interest, and in which there were thousands of living witnesses who could testify the importance of Sunday Schools. When he first went to reside at Boston, about eight years ago, the Sunday School system had not been carried to the perfection it had now reached. At that time there were generally collections of boys playing in the streets on the Sabbath, using the language of profaneness, and indecency; he was happy to say that this was not now the case. Among

the children educated in the Sunday Schools, there was, probably, not a single one known to be a profane swearer, nor had he heard of one who had been confined by public authority. There had been a most important re-action on the parents; the clergy of the city were invited to address them and their children, and I may say for myself, and my brethren, that thus we have found the readiest access to the hearts of the poor and the ignorant, through their own children. The teachers go once a week to visit the families of their scholars, and it is a constant rule that they should retire to ask the divine blessing before they proceed on their visits. The influence of these visits, made by the female as well as the male teachers, was most important, and many who had absented themselves from church for many years, had been induced to attend regularly, and had become sincere Christians. A most important re-action also was felt by the teachers. In Philadelphia, when Sunday Schools were first established, out of the number who were employed, there were 65 who gave no indications of decided piety; but in two years, out of this number, 50 had made a public profession of religion. How wonderfully God is opening the field of Christian Labour to those who have now the privilege of engaging in it! God is beforehand with his church, he does not leave us to ask what we are next to do—he does not remain in the rear, but, as our Captain, he goes before, and prepares the way for the whole church militant to press forward. Look at the two countries, Greece and South America, where God is preparing the way, raising every valley, and depressing every hill. There was this peculiarity in the ways of Providence—are these countries turning their eyes to Catholic nations? No. Is Greece looking to the Greek church? No. Among the Greeks whom he had seen in Italy in considerable numbers, he found their attention directed not northward, but westward—to England and the United States. On landing in Italy, he inquired, in French, of a person, the way to the college. The stranger whispered in his ear, "I am a Greek," and was so delighted at the reply, "I am an American," that he threw his arms round him, (Mr. D.) and was about to kiss him. Afterwards, meeting this Greek, and a conversation arising about pictures, he remarked, concerning one, that it was "*by the unfortunate David*;" but recollecting the public situation in which the conversation took place, he whispered, "that remark may cost me dear;" and so it proved; for he received a letter from the police to depart from the Austrian dominions in 24 hours. Mr. D. trusted that Providence had shielded the Greeks from any other than Protestant influence, which would open their hearts to the light of knowledge and truth which this Society sought to diffuse, not merely with a national, but a mundane spirit.

The *Rev. R. Newstead, from Ceylon*, rejoiced that here there was a union of hearts, as well as a Sunday School Union. We have begun to feel something of the influences of that blessed Spirit, without whom nothing is strong, nothing is holy. This Society struck at the root, it laid the foundation on which others built, it finds readers, and also missionaries to go forth to the heathen. He had received the first glow of missionary zeal from witnessing the labours of a Sunday School. In Ceylon all the schools were Sunday Schools as

well as day schools, and the Sabbath was particularly hallowed for religious instruction. In the Wesleyan mission there were about 4000 scholars, when he left, in a continual course of education, and he believed the numbers had since increased. Mr. N—— would refer to a lad who, about six years ago, had begun to feel the power of the grace of Christ, and therefore wished to bring others to the knowledge of it. On his return from his office as an interpreter, he met a number of drunken English sailors, who were using the name of God profanely; he addressed them in his broken English, "What for you wicked, you so make swear the name of God." One of the sailors replied, "Ah, my lad, are you a Methodist? are the Methodists come to this country?" The lad answered, with great simplicity, "I do not know what I am, but I will go and ask the missionary." He went, and then asked for a Bible to give to the men, that they might not swear and break the commands of God. There had been five or six preachers raised up from these schools, one of them was made useful to an English sailor, who had fallen from the yard-arm and broken one of his limbs, and been placed in the hospital. Mr. N—— bore witness to the great labors of those men of God, the American missionaries; he visited their stations; they lived as one great family in the most complete harmony. Special prayer for the outpouring of the Holy Spirit had been made the means of a revival amongst them. The missionaries of three or four different societies met at each others houses to pray for these divine influences. On calling upon one of the American missionaries, about one o'clock, he said, "This is the hour when we all pray to God for his particular blessing on our work," and we bowed at the throne of grace; the same thing happened at another station. The commencement of these divine influences was chiefly among the elder children of their schools. These scholars are some of them taken from their parents, and on one occasion, hearing that the funds of the American mission were low, the children suggested that they might fast one day in a week, and apply the money thus saved to the mission fund. He believed that there were not only eighty, but upwards of 100 of the scholars who had been truly converted to God, as well as twenty of their parents. And such success was not confined to the American, but also extended to other missionaries, and he trusted would pervade the whole island.

The Rev. J. Bennett of Rotherham, said, the Greeks, the Greeks, the glorious Greeks, must be his apology for rising again, to propose raising a separate subscription for them. God rewards us for what we have done, by giving us more to do: "Thou hast been faithful over a few things, I will make thee ruler over many. Have thou dominion over ten cities." In our early days we caught enthusiasm from the Greeks, we played at the Greeks, we acted Achilles, and the remembrance of these scenes would lead him to propose a resolution, as to receiving subscriptions for Greek Sunday Schools, the importance of which had struck his mind in the course of the proceedings of the morning.

The Rev. Sereno E. Dwight, of Boston, in seconding the motion, could not help pleading the cause of the Greeks, for he was the inhabitant of a republican country. He had conversed with

many enlightened Greeks, and, so far as he could judge from the opinions of these gentlemen, he had reason to believe that there was no nation on earth more desirous of information, and of educating the rising generation. While the city of Missolonghi was surrounded by Turkish armies, the government established a Lancasterian school there, and the very first day 70 scholars were admitted. As a friend of national freedom, I look upon the establishment of Grecian liberty as one of the most important events in the world. Why do other countries look with a jealous eye on Greece? she was not like the comet, "shedding disastrous twilight on half the nations," but would prove as a light-house, shedding auspicious beams on surrounding countries, though with "fear of change perplexing monarchs;" and though her top might be tempest-struck, she would conduct the nations to liberty and peace. Her cause was the cause of humanity, liberty, and religion.

The Rev. Thomas Mortimer wished to third this resolution. It was sometimes the case, when two persons were carrying a plank, that it gave way in the middle, and needed another support, and he was come to put his shoulder to it. As he was taking a trip in the summer, and got into the coach, he found that his companions were three Greeks: we entered into conversation, and they greatly lamented the state of their country. They were grateful for my attention, and when we arrived at Manchester, we asked for a room for ourselves. After supper, I thought I should never see these men again, and that I would converse with them as to the things of God. I stated the leading doctrines of our holy religion, in which pious persons of all denominations, agree; and I shall not soon forget the attention of these men. One of them, with tears in his eyes, thanked me for the conversation, and begged me to give him my blessing: I replied, that my blessing was out of the question, but I hoped that the Great High Priest would bless them.

The Chairman, in putting the question, was happy to say, that some young persons had been already prepared as teachers. He had visited the British and Foreign School Society, where these Greek lads were, and was greatly delighted with the progress they had made in scriptural knowledge. Mr. Picton stated, that they had improved more rapidly than any English boys in the same time.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, August 13, 1825.

DEATH OF JOHN ARCH.

The well known Cherokee convert, John Arch, died at Brainerd, on the 8th of June, aged about 27, after an illness of three months. He had been engaged in translating the New-Testament into the language of the Cherokees,—an undertaking in which he succeeded very well. His death was peaceful and happy. He was buried at Brainerd by the side of the late Dr. Worcester.

DISCONTENT AMONG THE SLAVES.

A riot of the slaves is stated to have taken place a few weeks since at Alexandria, (District of Columbia.) It appears to have been directed against the purchasers of slaves, and to be a part of premeditated and extensive

system of intimidation. It is said that newspapers and tracts on the evils and the horrors of slavery are obtained; and that the rights of man, and the principles of government, are discussed frequently, and with much interest, in their kitchens and cabins.

EPISCOPAL THEOLOGICAL SEMINARY.

The Corner Stone of the General Theological Seminary of the Protestant Episcopal Church was laid at Greenwich, July 28, in presence of five Bishops, many clergymen and individuals of that denomination. The Bible, the Book of Common Prayer, the Homilies of the Church, and the documents relative to the seminary were deposited in the corner stone, which was "dedicated in the name of the three persons of the Trinity"

COLLEGE RECORD.

At the Commencement of Columbia College, August 2, the degree of D. D. was conferred upon the Rev. Henry Peneveyre, Rector of the Church du St. Esprit, in the city of New-York; upon the Rev. John M'Vickar, Professor of Moral Philosophy, &c. in Columbia College.—The degree of L. L. D. was conferred upon John C. Calhoun, Vice President of the United States; upon Joel R. Poinsett, Minister Plenipotentiary from the United States to the Republic of Mexico; upon Stephen Elliott, of Charleston, (S. C.) and upon Nathaniel T. Moore, Professor of the Greek and Latin languages in Columbia College.

The degree of Bachelor of Arts was conferred on twenty-one, and the degree of Master of Arts, on five persons.

Union College.—At the late Commencement of this institution, the degree of A. B. was conferred on seventy-two young Gentlemen, and that of A. M. on thirty-one.

The degree of LL. D. on Lewis E. A. Eigenbrot, of Jamaica, L. I.

The degree of D. D. on Rev. Augustus Wakerhagen, and the Rev. Andrew Wylie, President of Washington College, (Penn.)

The Honorary Degree of A. M. on Hon. John V. N. Yates, of Albany; James R. Lawrence, Esq. of Onondaga; Rev. Francis Cumming, of Rochester; Rev. Charles G. Sommers, N. York; John L. Viele, Esq. and Rev. Paul Weidman.

Pennsylvania University.—The public Commencement of the Pennsylvania University, took place at Philadelphia on Thursday July 28. The degree of Bachelor of Arts was conferred on fourteen young Gentlemen, and that of Master of Arts on twenty-five. The Degree of Doctor of Laws was conferred on Major General La Fayette. The Degree of Doctor of Divinity was conferred on the Rev. Wm. Vincent Harold, Vicar General of the Roman Catholic Diocese of Pennsylvania—and on the Rev. J. George Schmucker Pastor of the Evangelical Lutheran Church in the Borough of York, in the State of Pennsylvania.

Transylvania University.—At the Commencement of this institution at Lexington on the 13th ult. 32 students received the Degree of Bachelor of Arts, and 18 the degree of A. M. The degree of Doctor of Laws was conferred on the Hon. Thomas Todd of Kentucky, and the Hon. Etienne Mazureau of Louisiana.

The Treasurer of the American Colonization Society, acknowledges the receipt of \$1070 since the 24th March.

By the following notice it will be seen that the Board of Managers of the American Colonization Society, have

determined to despatch a vessel, with emigrants and merchandise for the use of the colony, from Norfolk, on or before the 1st day of Sept. next. Any association or individual contributing ten dollars to the funds of the Society, has the privilege of naming an emigrant.

OFFICE OF THE COLONIZATION SOCIETY,

Washington, July 28, 1825.

The Managers of the American Colonization Society have determined to despatch a vessel with emigrants and supplies to Liberia early in September. ALL AUXILIARY INSTITUTIONS, CLERGYMEN who have taken up collections to aid the African cause, and the CHARITABLE throughout the land, are respectfully and earnestly invited to transmit to Richard Smith, Esq. Treasurer of the Board, Washington, such donations as they may have in hand, or find it possible to obtain. Articles of Clothing, Agricultural and Household Implements and Utensils, will be most acceptable, and may be deposited with Philip E. Thomas, Baltimore; John M'Phail, Norfolk; or William Crane, Richmond, or with the Secretaries of Auxiliary Societies.

By order of the Board,
R. R. GURLEY, Resident Agent.

RELIGION IN GERMANY.

The Continental Society of London was formed for the purpose of promoting evangelical religion on the continent of Europe. The following extract of a speech delivered at a late meeting of the Society by professor Tholuck of Berlin, shows the religious state of Germany. We would only remark, that the general facts here stated, have long been known to those who are conversant with the theological writings of the Germans.

Said Professor Tholuck, "I myself had lived to the age of seventeen, without meeting one whom I could call a Christian." In the Classical School which he attended, the master taught them Christianity as he would the mythology of Homer and Hesiod. He taught them that Christ was a good man but rather an enthusiast. The University of Halle had formerly been the seat of true learning. There the good Professor Frank had founded his Orphan School, and taught pure Christianity; but now above 600 students in divinity were taught only Socinianism or Deism. The kingdom of Prussia is rather more highly favored; the influence of the King is felt, and upholds true Christianity. In the Duchy of Weimar,* there was no preacher of truth; and a pious physician who used to preach the Gospel and hold prayer meetings in his house, was summoned before the authorities, and condemned to heavy penalties.—"However," said he, "In the midst of darkness, light is now beaming; and it is remarkable, that as at first infidelity came down from the higher ranks to the lower, so now true religion is beginning with the nobility, and influencing the poor. In Pomerania, three young noblemen of Deistical principles had lived many years in mutual quarrels. Being brought to the knowledge of Christianity, they became peaceable men, and all united in preaching the Gospel, either in their own castles or in the open fields; and now above 20 Pomeranian noblemen follow their example."

* The Duchy of Saxe Weimar lies on the South of the Prussian government of Erfurt, and bordering on Saxe Gotha. It embraces a territory of 1,426 square miles, containing rather more than 200,000 inhabitants. The government is a limited monarchy, administered by the Grand Duke, whose second son is now in this city.

[Eds. Rec. and Tel.]

ANNIVERSARIES IN LONDON.

Most of the great benevolent Institutions in London hold their anniversary meetings in the month of May. The reports for the past year are truly animating to the friends of Zion. There appears to be a steady advance of the Redeemer's Kingdom on earth—and although Satan and his adherents may have put forth in some instances greater efforts, it serves only to show that his kingdom is trembling.

In order that our readers might form a better estimate of the mighty machinery which is employed in accomplishing this good work of benevolence, we had prepared a summary from the reports of most of the Societies in London: we however avail ourselves of the following from the Recorder and Telegraph, which is more concise.

Merchant Seamen's Bible Society.—Seventh Anniversary. April 30th, Admiral Viscount Exmouth in the chair. Receipts of the seventh year, \$4,045; expenditures, \$3,820. Bibles and Testaments distributed 1797. Total distributions in seven years, 9275 Bibles and 10,467 Testaments.

Wesleyan Missionary Society.—Sermons preached in all the Methodist Chapels in London on Sunday, May 1st; and before the Society, or its Auxiliaries, at other times and places. Annual Meeting, May 2. Sum of collections on all these occasions, \$5,330. Receipts during the year 1824, \$172,000; expenditures, \$159,992.

Church Missionary Society.—Twenty Fifth Anniversary, May 2nd and 3rd. Receipts of the 25th year, \$180,125, besides about \$12,000 for the Missionary Seminary at Islington. Expenditures, \$166,667. Collections 2nd and 3rd of May, \$1,564. Balance in hand \$3,935. Standing Funds, \$145,520. This Society employs, at the present time, 419 labourers; of which only 106 are Europeans. It has nine missions, subdivided into 42 stations. It has 255 schools, containing more than 13,000 scholars, of whom 1400 are adults.

British and Foreign Bible Society.—Twenty First Annual Meeting, May 4th, Lord Bexby in the chair. Receipts during the past year, \$414,186. Of this sum \$175,757 arose from the sale of Scriptures. Expenditures, \$417,555.

Prayer Book and Homily Society.—Thirteenth Annual Meeting, May 5th. Receipts, \$7,910. Expenditures, \$7867. The Society is under engagements to the amount of between 6 and \$7000. Collection at the meeting, \$370.

Jews Society.—Seventeenth Anniversary, May 6th, Sir Thomas Baring in the chair. Receipts during the year, \$60,895; being an increase of \$5,772 over those of the preceding year. Expenditures, \$52,449.

London Association for aiding the funds of the United Brethren.—Annual Meeting, May 6th. Receipts \$15,845: of which, \$12,212 have been paid over to the Brethren's Society.

Hibernian Society.—Nineteenth Anniversary May 7th, Admiral Lord Gambier in the chair. Receipts during the year, \$36,155. Expenditures, \$40,962.

British and Foreign School Society.—Twentieth Anniversary, May 9th, Daniel Sykes, Esq. M. P. in the chair. Receipts \$9,830. Expenditures \$9,270.

Port of London Seamen's Society.—Seventh

Annual Meeting, May 9th, Admiral Lord Gambier, in the chair. Receipts, \$1,257. Expenditures \$1,325.

Sunday School Union.—Annual Meeting, May 10th, Joseph Butterworth, Esq. M. P. in the chair.

Receipts, \$18,886. Expenditures, \$18,443. Collection, \$245.

Naval and Military Bible Society.—Forty Fifth Anniversary, May 10th, Lord Gambier in the chair. Receipts, \$11,611. Expenditures \$11,464. Bibles and Testaments issued, 6049. Whole number since the Society was founded, 175,400.

London Missionary Society.—Thirty-first Annual Meeting, May 12th, W. Ales Hankey in the chair. Receipts for general purposes, \$153,000. For particular purposes, \$18,903. Total, \$171,903. Expenditures, \$149,770. Collections at various anniversary meetings in May, \$5,039.

Religious Tract Society.—Twenty Sixth Anniversary, May 13th, Joseph Reyner, Esq. in the chair. Receipts, \$55,805. Expenditures, 57,795. Number of Tracts circulated the past year, 10,500,000.

African Institution.—Nineteenth Anniversary May 13th the Duke of Gloucester in the chair. Receipts, \$3,924. Expenditures, \$3,220.

The whole amount of Receipts in behalf of the Societies above mentioned, is more than ONE MILLION ONE HUNDRED AND FIFTY-SEVEN THOUSAND DOLLARS: being an united increase, above the receipts of the same Societies last year, to the amount of \$194,314! A number of Societies, of some importance, are not included; so that it would not probably be too high an estimate to state the annual contributions in England to purposes having a more or less direct bearing upon the interests of religion, at ONE MILLION FIVE HUNDRED THOUSAND DOLLARS.

BURMAN MISSION.

The reasons which influenced the Baptist Board of Missions to send out Mr. Boardman as missionary to Burmah in the present unsettled state of the Empire, are thus stated in the American Baptist Magazine.

1. The latest advices give us reason to believe that the war against the English cannot be long continued. Persons from India in this country, best qualified to judge, give it as their decided opinion that it must ere this have terminated.

2. Whether terminated at this time or not, there can be no doubt in the mind of any reasonable man, that it must terminate eventually in favour of the British. The British entered upon this war with great reluctance, but with a full determination, after it should have been commenced, to prosecute it to a successful result. Their ability to do this, and the necessity of their doing it, in order to maintain their control over their immense territories in India, cannot for a moment admit of a question.

3. The mode in which the war has been carried on by the Burmans, would lead us to expect that nothing but the entire subjugation of their country will accomplish the purpose of inflicting that salutary discipline for which, on the part of the British, it was commenced. Should this be the case, it may be anticipated that the whole Burmese territory will be under British law; and hence a more effectual door opened for the dissemination of the Gospel than at any preceding period.

4. So soon as the British have established a government in Burmah, a printing press will become absolutely necessary to them for the purpose of disseminating laws, government orders, &c. We believe that ours is the only Burman press in existence, and our missionaries the only men who are there qualified to use it. They would, therefore, be of great utility to the government, and their labour would be of advantage to the mission. Should these events transpire according to our expectations, no men could ever recommence a mission under more encouraging auspices. It would seem, therefore, under such circumstances, that when the brethren return, they should be so reinforced as to be able to pursue their labour with the greatest possible advantage.

5. These circumstances seemed to the Committee to render the services of such a man as Mr. Boardman peculiarly desirable to the mission at the present juncture. He appeared to them qualified by Providence, in an unusual manner, to be of essential advantage at this recommencement of labour, and under circumstances in a great measure novel. This would be peculiarly the case if any thing unfortunate should have occurred to our brethren at Ava.

6. But supposing all these anticipations to have been incorrect. Suppose the war to be prolonged far beyond any expectation. No one will say that the mission is to be abandoned. And if it is not to be abandoned, no reason could possibly be assigned which should delay Mr. Boardman's sailing at the present time. He must learn the language. Mr. Wade is in the neighbourhood of Calcutta, and three Burmans reside in his family. Here will be every facility for preparation, which could be acquired in Rangoon itself. Living will not be more expensive there than here. Therefore, after due deliberation, it was unanimously resolved, in a meeting of the Committee in June last, that he should sail by the first favourable opportunity for Calcutta.

SARATOGA SPRINGS.

Communicated for the New-York Observer.
July 30th, 1825.

A meeting of several individuals friendly to the interests of the Lord Jesus Christ in the world, was held in this village, for the purpose of considering the expediency of establishing a house of entertainment in this place, to which the friends of religion and morality may resort.

S. V. S. Wilder, Esq. of Bolton, Mass. was called to the chair, and the Rev. Dr. S. N. Rowan, of New York, was chosen Secretary.

Began with prayer.

The chairman stated the object of the meeting, and called on the gentlemen present to express their opinions in relation to it. Whereupon it was *Resolved*,

I. That if any friend of Christ should establish a religious house in this village, the members of this meeting will use their influence to encourage its patronage and support, provided he shall conform to the regulations hereafter recommended.

II. The following *rules* were adopted for the regulation of such an establishment, and are hereby recommended to any individual who may open a house of the kind contemplated, viz.

1. A portion of Scripture shall be read, prayers

shall be offered up at the throne of grace, and, when convenient, a few verses of a psalm or hymn be sung, every morning and evening, in the principal hall or saloon of the house; and at such time as will best accord with the domestic arrangements.

2. A blessing shall be implored at each meal.

3. It shall be the duty of the master of the establishment to call upon any evangelical clergyman, or pious layman, to perform the duties above named; and in case no such person be present, he is to lead in these religious services himself.

4. It is deemed desirable, that in this establishment, one evening in the week at least, be particularly appropriated to a more extended exposition of the precious Gospel of God our Saviour.

III. *Resolved*, That it be recommended to the clergymen who are, or may be, located in the different boarding houses in this village, to cause notice to be given, that in some convenient room, and at a given time, in their respective places of residence, they will lead in religious worship; and give a general invitation, that all who are disposed may attend.

IV. *Resolved*, That it be recommended to the friends of religion who are not clergymen, to use their influence in the encouragement of religious services in the different boarding houses where they may be located.

V. *Resolved*, That the editors of the different religious newspapers be requested to publish the foregoing proceedings; and that when such house is established, the master thereof be requested to give notice of the same to the public.

Adjourned, closing with prayer.

PROTESTANTISM AND POPERY.

QUESTION. What do you call yourself?

ANSWER. A Protestant.

Q. What is a Protestant?

A. A person who protests against Popery.

Q. What is Popery?

A. The religion of the Church of Rome; the members of which are called Roman Catholics, or Papists from their connexion with the Pope of Rome.

Q. What is it to protest against Popery?

A. Solemnly to declare my disapprobation of the doctrines of Popery, as not being according to godliness.

Q. Why do you protest against the doctrines of Popery, and why do you believe in those of the Protestant Religion?

A. Because I cannot find the doctrines of Popery in the Sacred Scriptures, while those of the Protestant Religion are all founded on the truths revealed in the old and New Testaments.

Q. What are the principal doctrines of Popery you protest against; and what are the corresponding articles of your faith as a Protestant, for which you contend, as founded on the Bible?

A. They may be chiefly reduced to the nine following; there are besides many errors of a secondary nature, which will fall when these principal doctrines are overthrown. On these, therefore, it is needless to enter.

Q. Let me hear your nine principal points of Protestation against the Church of Rome?

A. I will endeavour to state them as briefly as I

can, and refer you to the Scriptures on which they are founded.

Istly. *I protest against the Church of Rome*, because she believes that the Pope of Rome is *supreme head* of Christ's Church on earth, and calls him *Papa, Pope or Father*, contrary to these Scriptures, (Matt. xxiii. 9.—Eph. i. 22, 23.—iv. 15.—Col. i. 18—20.) *While as a Protestant I believe* from these very Scriptures, that Christ alone is *Head* of his body the Church, both on earth and in heaven.

IIndly. *I Protest against the Church of Rome*, because she believes, that besides the worship of God the Father, God the Son, and God the Holy Ghost, the three adorable persons of the Trinity in one God, it is right to pray to the *Virgin Mary and Saints*, to whom more frequent addresses are made in that Church, than to Almighty God; and even to bow down before Crucifixes, Pictures, and Relics, contrary to these Scriptures, (Exod. xx. 3, 4.—Lev. xxvi. 1.—Deut. xxvii. 15.—Ps. xcvi. 7.—Jer. xlv. 16, 17. 25, 26, 27.—Acts x. 25, 26.—Rev. xxii. 8.) *While as a protestant I believe* from these very Scriptures, that Almighty God has denounced the severest judgments against bowing down before, or paying any degree of adoration to any likeness of *Him* or of any of his creatures, or to the *queen of heaven*; commanding us to worship God only as Father, Son, and Holy Ghost, three persons in one God.

IIIly. *I protest against the Church of Rome*, because she teaches, that her members ought not to exercise their own judgment in matters of religion, but to receive their doctrines from *her*, and her *traditions*, which she declares to be an *infallible* authority, although at variance with the written word of God; on which account her clergy are very unwilling that their flock should read the Bible; contrary to these Scriptures, (Deut. xi. 13, 19.—Josh. viii. 34, 35.—Isaiah viii. 20.—Mark vii. 7, 9, 13.—Luke xii. 57.—John 5. 39.—Acts xvii. 11.—2 Tim. iii. 14, 15, 16, 17.—1 John iv. 1.) *While as a Protestant I believe*, from these very Scriptures, that every follower of Jesus Christ is called upon to exercise his own judgment on matters of religion, and to examine diligently, whether, what he depends on for the salvation of his soul is built upon the word of God, called the Bible, which we *Protestants* think ought to be in *every* person's hands; and consider to be the only sure rule of faith.

IVthly. *I protest against the Church of Rome*, because she believes that wretched sinners, such as we are, can do works meritorious in the sight of God, and available for our own justification; as also that we can derive merit from the intercession of Saints, and works of Supererogation, as well as from *Fasting, Masses, Pilgrimages, Penances*, and other ceremonies; thereby making the sufferings of Christ of none effect; contrary to these Scriptures, (Job xxii. 2.—xxxv. 7.—Isaiah lxxv. 6.—Matt. ix. 13.—Luke xvii. 10.—Rom. iii. 23—iv. 3, 4.—xi. 35.—Gal. v. 4, 5, 6.—Eph. ii. 8, 9.—1 John i. 7.) *While as a Protestant I believe* from these very Scriptures, that Jesus Christ by his death on the cross, hath redeemed us from all our sins, and that faith in this truth, can justify a sinner before God; and that to what Christ hath done and suffered, nothing of ours can be added as a ground of Justification without destroying its effect; while from this truth alone, when grafted in the heart

by the Holy Spirit, and daily nourished there by the same Spirit, good works *must* follow as its necessary and inseparable fruit.—(See James ii. 17.)

Vthly. *I protest against the Church of Rome*, because she has appointed the following five sacraments, viz:—*Confirmation, Penance, Extreme Unction, Holy Orders, and Matrimony*; (in addition to Baptism and the Lord's Supper, which were ordained by Christ himself,) thereby diverting the attention of her members from these, to those of her own institution, which are not necessary to salvation, or commanded as such in the Scriptures; (see Matt. xv. 9.) *While as a Protestant I believe*, that two sacraments only are generally necessary to salvation, viz. Baptism and the Lord's Supper, both which are ordained by Christ himself. I am to be baptized, and after professing my faith in Christ as my only Saviour from the wrath to come, I am to partake of the Lord's Supper as a pledge of his love to me, and a token of my love and obedience to him and his command: "*Do this in remembrance of me.*"—See Matt. xxviii. 19.—Mark xvi. 15, 16.—Luke xxii. 19, 20.)

VIthly. *I protest against the Church of Rome*, because she teaches the doctrine of *Transubstantiation*, by which her members are required to believe that the Bread and Wine are actually changed at the time of Consecration into the Body, Blood, Soul, and Divinity of Christ; and to fall down before them and worship them as such; contrary to (John vi. 63.—1 Cor. x. 14, 15, 16, 17.) She likewise denies the cup to her laity, contrary to (Matt. xxvi. 27, 28.—1 Cor. xi. 23—39.) *While as a Protestant I believe*, from all these Scriptures, that this doctrine of Transubstantiation is erroneous, and the worship of the *Host* idolatrous; that every truly penitent and faithful follower of Jesus Christ, in the ordinance of the Lord's Supper, spiritually eats the flesh of Christ and drinks his blood, whereby he is made to dwell in Christ, and Christ in him; and that every individual ought to receive it in both kinds.

VIIthly. *I protest against the Church of Rome*, because she believes that repeating over prayers should be inflicted as a penance; and because her public worship is offered up in *Latin*, a language unknown to most of the congregation; so that it is impossible for them to join with their understanding; contrary to (Matt. vi. 7.—Luke xi. 52.—John iv. 23, 24.—1 Cor. xiv. 9, 15, 16.) *While as a Protestant I believe* from these Scriptures, that communion with the Divine Being in prayer, is man's great privilege, and should be always so conducted in public worship, that the congregation can join with their heart, and with their understanding, so as to worship God "*in spirit and in truth.*"

VIIIthly. *I protest against the Church of Rome*, because she believes that pardon for sins *past, present and to come*, may be sold by her clergy; and that it is in their power *unconditionally*, to grant such pardons for money; contrary to (Isaiah lv. 1.—Acts viii. 20.) *While as a Protestant I believe*, that God in Christ alone can pardon sin; which pardon the minister may proclaim *freely* to every sinner on his heart-felt repentance for sin, lively faith in Christ, and stedfast purpose to lead a new life; and that these will be the evidence afterwards, that the pardon so proclaimed has been ef-

fectual; (see Isaiah xliii. 25.—Jer. xxxiii. 8.—Matt. i. 21.—John xx. 22, 23.—Col. i. 14, 21, 22, 23.—1 Peter ii. 24.—1 John i. 7—9.)

IXthly. *I protest against the Church of Rome*, because she believes that there is a place for the soul between heaven and hell called *Purgatory*; where purification from sin takes place, after the soul has left the body: and that it can be delivered from this place by Prayers and Masses said by the Priest when duly paid for it contrary to (Eccl. ix. 5, 6.—Luke xvi. 26.—John ix. 4.—Rev. xiv. 13.) *While as a Protestant I believe* from these Scriptures, that after death the departed soul awaits the resurrection of the body in the very state of pardoned or unpardoned sin, in which it left the world, until the day of judgment; when both soul and body will be re-united, and consigned for ever to that state either of happiness, or misery, which the soul has occupied in its departed state.

Q. Is there any thing else you dislike in Popery?

A. Yes, several other points, but particularly the reckoning every one who does not submit to these errors, a *heretic*; and believing it to be right to persecute all such even to death; notwithstanding which, I hope with St. Paul always to confess, "*That after the way which they call HERESY, so worship I the God of my fathers; believing all things which are written in the law and the Prophets.*"—(Acts xxiv. 14.)

Q. But how far will protesting against these doctrines of Popery, and repeating those of Protestants which you believe to be founded on Scripture, be of advantage to your own religious improvement?

A. It will be of no advantage to protest against the one, or to repeat the other, unless the doctrines which I believe to be right, take such possession of my own heart, as to have an abiding influence on my life; for a knowledge of the right way, if neglected, will but increase my condemnation.—Matt. xi. 21, 22.

PREDESTINATION.

As the Rev. P. S. C. of L. was lately travelling on horseback in Lancashire, he was overtaken by a genteel-looking traveller, who solicited the favor of his company. The stranger conversed like a man who had a veneration for sacred things, and, after talking on various subjects, asked Mr. C. if he was not a clergyman?

"I am the minister of an independent congregation," answered his companion.

"May I take the liberty to ask if you are a Calvinist?" said the other.

"As that term, in its popular sense, certainly conveys a general notion of my theological sentiments," replied Mr. C. "I do not hesitate to appropriate; but I have long admired the wisdom of that sacred injunction of Jesus Christ, 'Call no man your father upon the earth.'"

"But," said the other, "am I to understand that my new acquaintance, in whose conversation I feel much interested, can possibly admit in his creed the doctrine of predestination to eternal life?"

"Most unquestionably," returned the minister; "for what doctrine is more clearly revealed by Christ and the Apostles? It is so linked in the golden chain of redemption, that I could not re-

ject it without rejecting at the same time a great deal more."

"But your candor must acknowledge," added the stranger, "that entirely depends on the explanation given the many passages to which you refer; and that many learned and good men have placed them in a very different light to what the Calvinists do. Nor can I vindicate the righteousness of God in making between his creatures any such distinction as election supposes."

"Before that objection is admitted to contain any force," answered Mr. C. "you must prove that God owes eternal life to any of his fallen creatures; and further, that the vindication of a mortal is essential to the equity of God. Besides, the question is not what are the difficulties connected with the doctrine, or can a worm solve them all? but, Is this doctrine of predestination scripturally and philosophically true, or is it not? The difficulties of the subject will prove nothing against the fact; and he that brings the legislation of his Creator before the tribunal of his own understanding, should first be able to measure the length of his eternity, the breadth of his immensity, the height of his wisdom, and the depth of his decrees. Is it not a sad evidence of human depravity, that creatures of a day will sit in judgment on spiritual and eternal things, as if the author of the great mystery of godliness were altogether such an one as themselves? Permit me to repeat to you a few stanzas of Dr. Watts on this subject:

Chain'd to his throne a volume lies,
With all the fates of men,
With ev'ry angel's form and size,
Drawn by th' eternal pen.

Now he exalts neglected worms
To sceptres and a crown;
Anon the following page he turns,
And treads the monarch down.

Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favorite angel pry
Between the golden leaves.

"But," continued Mr. C. "Ignorance often attempts upon earth what would make Inspiration tremble in heaven."

"I hope you will not be offended," replied the gentleman, "if I declare, notwithstanding all you advance, I do not, I cannot believe in this doctrine of predestination."

"And I hope," rejoined Mr. C. "that you will not be offended if I declare, I am quite of opinion you do believe in it; for your intelligent conversation on other subjects will not permit me to believe the contrary."

"I beg, Sir," said the other, "you will explain yourself, for your assertion surprises me."

"If you will favor me with the short answer of Yes or No, to a few explicit questions I shall take the liberty to propose," replied Mr. C. "I have little doubt but I can prove what I have affirmed; and if you do not think my questions sufficiently explicit to admit such answers, I will endeavor to make them so."

"It will afford me great satisfaction," said the other, "to comply with your proposal."

Mr. C. then began. "Are you of opinion that all sinners will be saved?"

"By no means," said the gentleman.

"But you have no doubt," added Mr. C. "it will be formally and finally determined, at the day of

judgment, who are to be saved, and who are to perish?"

"I am certainly of that opinion," replied the stranger.

"I would ask then," continued Mr. C. "is the great God under any necessity of waiting till these last awful assizes, in order to determine who are the righteous that are to be saved, and the wicked who are to perish?"

"By no means," said the other; "for he certainly knows already."

"When do you imagine," asked Mr. C. "that he first attained this knowledge?"

Here the gentleman paused, and hesitated a little; but soon answered, "he must have known from all eternity."

"Then," said Mr. C. "it must have been fixed from all eternity."

"That by no means follows," replied the other.

"Then it follows," added Mr. C. "that he did not *know* from all eternity, but only *guessed*, and happened to guess right; for how can Omniscience *know* what is yet uncertain?"

Here the stranger began to perceive his difficulty, and after a short debate confessed it should seem it must have been fixed from eternity.

"Now," said Mr. C. "one question more will prove that you believe in predestination as well as I. You have acknowledged, what can never be disproved, that God could not know from eternity who shall be saved, unless it had been fixed from eternity. If then it was fixed, be pleased, Sir, to inform me who fixed it?"

The gentleman candidly acknowledged he had never taken this view of the subject before, and said he believed it would be the last time he should attempt to oppose predestination to eternal life.

ON PREPARING FOR THE LORD'S SUPPER.

I hasten to fulfil my promise of offering some few remarks upon the nature of that preparation, which an attendance upon the Lord's table seems to require. I might in one word say, the real Christian is always prepared: he is ever feeling his need of renewed strength; and he daily looks to "the fountain opened for sin and for uncleanness." But as a review of our state is always highly needful, it is chiefly so on going to the Holy Sacrament. If it is dangerous in temporal affairs to *take things for granted*, I am sure the danger is far greater, where our spiritual concerns are at stake. I am persuaded, that thousands err in mistaking the question; and feel satisfied that Christ will receive them, without coming to a right conclusion, that they are indeed "partakers of the benefit." Mr. Editor, it is not whether Christ will receive me, *but am I in deed and in truth receiving him?* What proof have I, that I am "passed from death unto life?" that I am "born again" of the Holy Spirit of God? This question must be answered, not by a reference to our frames and feelings; but to those scriptural marks, which belong to the Christian character. And these are the mortifications of sin, and a following after holiness.

1. Let the communicant first ask himself, *what is the sin, by which I have been most beset since I last received the sacrament?* From the daily self-exam-

ination, in which he lives, it will be easy to make this out, and conscience will present him with a faithful verdict. Let him take that sin in his hand, and sacrifice it at the altar of his God. Let his language be that of Hezekiah, "Lord, I am oppressed, undertake for me." We should beware of listening to the suggestions of Satan; and though we may "draw nigh" with a heavy heart at the review of our many departures; it is better to draw nigh, even in such a frame, than to keep away under a sense of our short-comings and misdoings. "Let a man examine himself," (says the Apostle) and not turn away if conscience should be against him; but "so let him eat of that bread and drink of that cup." The longer we keep from the Lord, the further we shall depart from him.

2. *What is the duty of which I have been most negligent?* What has led me into that neglect? Am I resolved to sacrifice every thing which may cloud my interest in Jesus? As the Lord has given me to will, I will seek to him at the table, that he may enable me to, do "of his good pleasure."

3. *Am I aiming to promote the glory of God?* Do I seek to be separate from the world; to "mortify the deeds of the body;" to put on the new man, which after God is created in righteousness and holiness? If this is our state; if Christ becomes more precious, the world less attracting; and spiritual joy more and more the object of our desires; we may look upon these signs as pleasing testimonies, that the work of grace is going on within; and that he who "hath begun the good work in us, will carry it on to the day of the Lord Jesus." This is an imperfect sketch, which the believer's experience will readily fill up; and may the Lord increase the number of those, who do indeed feed upon Christ in their hearts by faith with thanksgiving! SCRUTATOR.

Obituary.

MISS SUSAN M'GUIRE,

Who died in Winchester, Virginia, on Friday, the 27th of May, 1825, aged 13 years.

(Communicated for the Theological Repertory.)

ANN SUSANNA M'GUIRE was the child of Christian parents, who dedicated her to Almighty God by baptism, in the Protestant Episcopal Church, of which they were members. She did not long enjoy the example and instruction of her parents, as they were both removed from this world while she was yet very young. A kind Providence, however, supplied their place by a brother and sister, who were old enough to take the charge of an orphan family, and whose hearts having been changed by the good Spirit of God, disposed them to perform all the duties of Christian parents. With them she continued until three years since, when she removed to Fredericksburg, and lived for two years in the family of her eldest brother, the Reverend Mr. M'Guire. In this situation she enjoyed every religious

advantage, and was ever punctual in her attendance at the Sunday school, Prayer meetings, and the worship of the temple. Her temper and deportment during this period, were such as to endear her to all her associates, making her a common favourite among them, and recommending her to older persons, as one of the most obedient and affectionate of children. Towards the close of the second year of her stay in Fredericksburg, it was clearly perceived that her health, which had long been delicate, was so rapidly declining, that there was little prospect of the long continuance of life to her. It was now that her brother felt it to be his solemn duty to deal faithfully with her soul, and urge upon her to prepare for an event which seemed so probable. This was rendered the more a duty, because, although she was every thing that could be wished, as to her temper and conduct towards all with whom she was associated on earth, and although she was regular in her attention to all the forms and outward exercises of religion, she had afforded no sufficient evidence that her heart was affected, and her understanding enlightened with the holy truths of the Gospel, by the operation of the Holy Ghost. To this important subject she was urged to apply herself, and although the desired effect was not immediately perceived, it may have contributed not a little to her gradual preparation for the happy death which awaited her. Her health thus declining, she was removed during the last summer to Winchester, where she again enjoyed the advantages of religious intercourse in the society of pious friends and relatives. Under their direction, she read many little works of piety, well calculated to enlighten her mind, and impress her heart with the saving truths of the Gospel. As the time of her dissolution drew near, she was conversed with, and written to, by those most deeply interested in her welfare, and addressed as one who was soon to depart. Her meek and timid spirit became agitated at the thought of that great change which was at hand. She had not yet received the Holy Ghost in its sweet and comforting assurance of God's favour, and her eternal blessedness. But this manifestation was soon to be granted her. About two weeks before her death, she appeared to be under deep convictions, and much engaged in prayer for some days; when suddenly raising herself in bed, she exclaimed, "he will support me, he does comfort me; what could support me in this trying hour, but an Almighty power?" On being asked who she meant, she replied, "my Saviour." She then called all in the room to her bed side, said she was dying, but that she was happy, and that was enough, that it was wrong to cry, she would soon be in heaven. Soon after she revived a little, and appeared to be better. "Now (she said) the devil is trying to persuade me

not to pray, that I shall get well, but I will not believe him; I will pray, for then I am happy." She continued to talk through the night of the goodness of God: her heart seemed so filled with the love of Christ, that she could not sleep. In the morning she said to one of the family, she was very happy, that God was very good to her a wicked sinner, that he supported her through all her trials. She continued in a calm state of mind through the day. In the evening one of her sisters after reading to her in the Bible, asked her if she was quite happy; she replied, "Not as happy as I was last night;" on being asked why, she said, "because I have not prayed lately." She continued in a calm and desirable state of mind until the evening before her death, when she seemed much distressed, and said, the devil had tempted her to believe that she would get well, and that it was useless to pray, and she had been listening to him, and let her Saviour go, and now she could not pray. One of her sisters offering to pray for her, she said she should like to hear the prayers for the sick and dying out of the Prayer Book. She was particularly affected by the prayer "for persons troubled in mind or conscience." She requested that it might be read again and again, until she thought her sister was fatigued, when taking the book, she read it herself, dwelling on every sentence, and saying it suited her case. She remained in a state of anxiety and fervent prayer all night. In the morning, she said she should die, but hoped to go to heaven, and meet all her friends there, where there would be no more sorrow and pain, and they would part no more. She then requested Mr. Walls, an old and venerable minister of the Methodist church, to be sent for to comfort and encourage her. He came immediately, and gave to the writer of this narrative the following account of this last and most affecting scene: "I found her in the agonies of death, and near to her departure. I sat down in the room some distance from her. After some time, she reached out her hand and beckoned to me, and seemed glad to see me. I asked her how she was; she said, very sick. I told her she would soon be in Heaven, that blessed place. She said, yes, O yes. She then went on to say, "a few days ago I was very happy, but Satan, that ugly creature, tempted me with the world, and made me think I should not die; and I thought I sinned against God." I told her it was no sin to be tempted: Jesus was tempted, and that it was no sin unless we yielded to it. She desired us to sing—we sang a few verses and prayed. She observed several times that she could not see. She could not talk much, but was perfectly calm, sensible, and rational. I sat down by her and encouraged her not to fear, that though her flesh and heart should fail, God was the strength of her heart

and her portion for ever. She said she could not talk any more; I told her I did not wish her to exert herself, I would talk till Jesus would light up the gloomy vale. I spoke of the glories of Heaven, and of the happy scene that would soon open upon her astonished soul. She lay silent for several minutes, perhaps twenty; there seemed to be a smile on her countenance several times. To our utter astonishment, when we thought all was over, she opened her eyes and looked at me with a heavenly smile—her countenance lightening up and her eyes sparkling with joy, and exclaimed, "he is come, he is come, Jesus is come; that precious dear friend!"—then in an extacy clapped her hands, turned herself over, and throwing open her arms, she cried out with emphasis:

"Jesus (indeed) can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

She then said, "I am going, I am going to Jesus—where are my sisters and friends, tell them to come, and spoke as if she were in a hurry; when they came, she said, good bye, good bye, farewell; help me, help me, there are more of my friends yet, tell them all to come, and all the servants to come." To an old servant who had been with her from her infancy, and to whom she was much attached, she said, "come stoop down and kiss me; God bless you, that is enough; I feel that I am going." Her recollection was very remarkable; she seemed to remember every one of her friends. It is impossible to describe her looks, they were so heavenly. One that was present observed, my dear, the Lord has wiped away every tear from your eyes." "Yes, indeed, (she said) blessed be his Holy name, and all that is within me praise him." She then turned to me, and said, "I thought I was going, and Jesus was coming to take me, but I am afraid he will delay." I told her not to be impatient, for Jesus was come; she then raised her hand and smiled, and in one moment sunk in death, without a sigh or groan."

Let us observe in the experience of this sainted child, a recognition of the leading features of the religion of Christ; that religion, which is the only support of the soul either of the young or old in the dread hour of death. She felt herself a wicked sinner; innocent as her life had been, by comparison with many other children, she feared that she was too great a sinner, to be admitted into heaven. Jesus Christ was her hope—his name was ever on her tongue—by faith she saw him, and the Holy Ghost enabled her to call him Lord—she longed to depart and be with Christ; when, to use her own expression, she "let him go" for a moment, she was unhappy; when again she saw

him, she rejoiced and wished to follow him. And now, dear children, who may read, or hear, the narrative of the life and death of this sweet child, let one who can assure you of the truth of all which has been stated, entreat you to go and do likewise. Be obedient as she was to all her elder brothers, sisters, aunts and friends; be affectionate as she was to all her associates, who therefore loved her very much; be attentive as she was to all the exercises appointed her, and you will receive the esteem of your teachers, and the approbation of your parents; and above all, like her, be regular in your attendance on prayer, and reading at home, on worship and preaching in the church; delight yourselves in good books, and not in idle stories; in pious companions, and not in vain and ungodly ones—be much with them that fear God; persevere in all these things; then, whenever you die, whether in youth or old age, God will accept you, as he has done this dear child,—will enable you to rejoice in your Saviour, and leave all your friends, who with joy shall see you ascend in the arms of Christ, to his glorious kingdom above.

DIED,—In this city, Capt. Philemon Harrison, 64.

At Fair-Haven, on the 4th inst. Mr. Levi Chidsey, aged 80.

At North-Haven, on the 2nd inst. Mr. Solomon Jacobs, aged 37; Mr. Jesse Mansfield, 58.

At Hartford, Miss Catharine Butler, 64; Mrs. Dolly Plum, 35.

At Wintonbury, Mr. Lemuel Roberts, Jr. 36; an only child of Mr. Miller Fish, aged 3—drowned in a well.

At Torrington, Mr. Charles Mather, aged 90.

At Durham, Dr. John J. Catlin, aged 34.

At Hamden, on the 5th inst. Dr. JOHN A. CORNWALL. He had practised in his profession about 4 years in Hamden, during which time he had acquired much credit as a skilful physician.

At Stratford, Mrs. Rachel Backus, relict of the late Rev. Simon Backus, aged 80.

At South Salem, Miss Eliza Raymond, daughter of Mr. Asa Raymond, 17.

At Litchfield, Mrs. Abigail Saltonstall, 49.

At Middletown, Mrs. Abigail Rivers, 45, wife of Mr. Samuel Rivers; in Upper Houses, on the 1st inst. Miss Jane Rose, 16, daughter of Mr. Samuel Rose.

Perished by drowning, on the 4th of June, Daniel, aged 24—Joseph, aged 22—Benjamin, aged 18—and David aged 14—all brothers, and sons of Mr. James Grifling, of Southold, (N. Y.) To be stripped in one short hour of four such invaluable and promising sons, is a calamity almost too great for a tender father and affectionate mother to support. *Pity me, pity me, O my friends, for the hand of God hath touched me!* With these amiable youths, who were in two snags off Cape May, (both of which are entirely lost) perished also, Mr. James Beebe, and his eldest son, aged 14; Mr. Joel King, aged 25, an uncommonly active and agreeable young man; and Mr. Horace Clark, aged 20.

At Stonington, William Woodbridge, Esq. 79—a man of great wealth; Mrs. Zerviah Cheesbrough, 69.

At North Stonington, Mr. Joseph Holmes.

At Charleston, S. C. Mr. Sherman Carrington, 23, a native of Farmington.

At Matanzas, July 14, Lt. Henley, of the U. S. Frigate Constellation.

In England, the Rev. John Fisher, Bishop of Salisbury, 78.

The number of deaths in the city of New-York, the week ending the 30th July, amounts to two hundred and seven.

In Philadelphia, the same week one hundred and sixty three.

POETRY.

HYMN.

From the French of Cæsar Malan.

Heralds of righteousness proclaim
Pardon aloud in Jesus' name;
Be it your hope, your great design,
To rescue souls from wrath divine,
And bring the sinners that you meet,
With humbled heart, to Jesus' feet.

The fields are white, both far and near.
But ah! the reapers few appear:
Let sacred zeal inspire your heart,
The heavenly blessings to impart,
And you shall see the strangers come,
Till Zion's children ask for room.

How beauteous, O ye faithful band,
Your feet upon the mountains stand!
Beneath your steps the desert blooms,
And like a fertile plain becomes:
The world no more its children charms,
They hasten to their Saviour's arms.

Glittering in arms, the sons of light,
Strong in the faith, begin the fight;
They haste t'attack the wide domain,
Where ancient errors hold their reign;
They lift the heavenly banner high,
And see the vanquish'd idols die.

O sacred conflict! Holy war!
Thy triumphs shall resound afar:
Christ, in the Father's glory drest,
Subdues the world from east to west,
And bending kings, before his throne,
Confess Immanuel, Lord alone!

O gracious God, may these bright days
Shine on our heads with joyful rays!
Within our hearts may gospel light
Beam, with increasing glory bright;
May we with endless gladness sing
Th' extended conquests of our king.

Thy mighty arm shall burst our chains,
Thy sov'reign love shall heal our pains;
From sin's vile bondage thou shalt free,
Nor shall the world detain from thee:
In thy sweet peace we shall forget
The sorrows of our guilty state.

One future day, thy pow'r made known,
The world shall serve thy HOLY ONE;
The Lord's redeem'd, with zeal and love,
Shall serve like happy saints above:
Haste, Christians, then, the conflict press,
Till every tongue to God confess. J. H.

SELECT SENTENCES.

No treasures can be compared with those of the mind, and nothing conduces more to enlarge and improve the understanding, by furnishing it with great and noble thoughts, than heavenly contemplation.

It is the great business of faith to make this world look little and contemptible, and to render heaven, though out of sight, glorious and attractive.

If your hearts are in heaven, so as to give it the preference in your judgment, affections, and practice, to any earthly possession and enjoyment, you have little reason to doubt but that you have a mansion there: you have chosen the good part, and it shall not be taken from you.

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College Record	ib.	On preparing for the Lord's Sup-		The Mariner's Magazine	ib.

We read, concerning those that went forth to meet the bridegroom, that such of them "as were ready" went in with him to the marriage, and the door was shut." There is no admission into heaven—no participation of its joys and glories for unprepared souls.

Anecdote.—A captain of a foreign vessel, passing over the Old Dock Bridge, (in an English port,) observed a colour under the arm of one of the Bethel flag officers, and stopped him to inquire, "Vat flag be dat?" "A Bethel flag, captain." "Ho! dat flag be goot flag. I know, now, vat make no bad vomans, no bad mans quarrel on de Sabbat." "What do you mean, captain?" "Vat do I mean? vy; I be soom voages from Holland to dis port, an alway lay de galliot in de Salt-Hoose dock, on de end of Bridge-street; an on de Sabbat past noon de mans an de vomans in dat street dit alway-be fightin an makin riot like de vicked devils. Dis time, I says to steersman, on de Sabbat no fightin, no riot, no makin vickedness all past noon, all de hoosen shute, an no vomans, no mans in de crews to talk an makin de riot. I dit much vonder de goot cause; now I know dat flag do all de vonder—is done much goot at Hamburg dat goot flag. I see it at de mast top every day.—*Mariner's Mag.*

Reward of dishonesty.—The only sailor who perished in the Kent Indiaman, as we learn by the British Sailor's Magazine, was present in the hold very shortly after the commencement of the fire which destroyed the vessel, when, availing himself of the confusion, he hastened to the cabin of the second mate, forced open the desk, and took from thence 400 sovereigns, which he rolled up in a handkerchief and tied round his waist; but in attempting to leap into one of the boats, he fell short, and the weight of his spoils caused him immediately to sink! Unhappy sailor, of what avail was his 400 sovereigns when he lifted up his eyes in an eternal world, and stood before a righteous judge as a self-convicted robber!—What if he had gained the whole world, and could have put it round him, it would only have sunk him deeper and quicker into the bottomless pit. How many millions of immortal souls have gone down to this abyss, loaded with ill-gotten wealth!—*ib.*

THE MARINER'S MAGAZINE,

Devoted to the moral improvement of seamen is published weekly, in the city of New-York, under the patronage of the "Society for promoting the Gospel among Seamen," and the "Bethel Union of New-York," at \$2 per annum. This publication is the appropriate vehicle of communicating to the public the transactions and operations of the Societies for the promulgation of the gospel among seamen; and is designed to diffuse more generally a knowledge of the past, present, and relative condition of this class of our fellow men; to notice the progress and successes of the means used for their moral and religious improvement; to present and advocate their claims upon Christian benevolence, and, in general, to make known every thing that may be useful, entertaining, or interesting; relating to the subject. It is believed that the general circulation of this Magazine will, more than any other means, aid and promote the benevolent views of the friends of seamen, by exciting public attention, and enlisting in their behalf the sympathies, the contributions, and the prayers of the pious and benevolent. Subscriptions will be received by the Rev. John Truair, at No. 14 Cherry-street, and by Mr. D. Fanshaw, No. 1 Murray-street, New-York.

Editors of newspapers are respectfully requested to give the above a few insertions.